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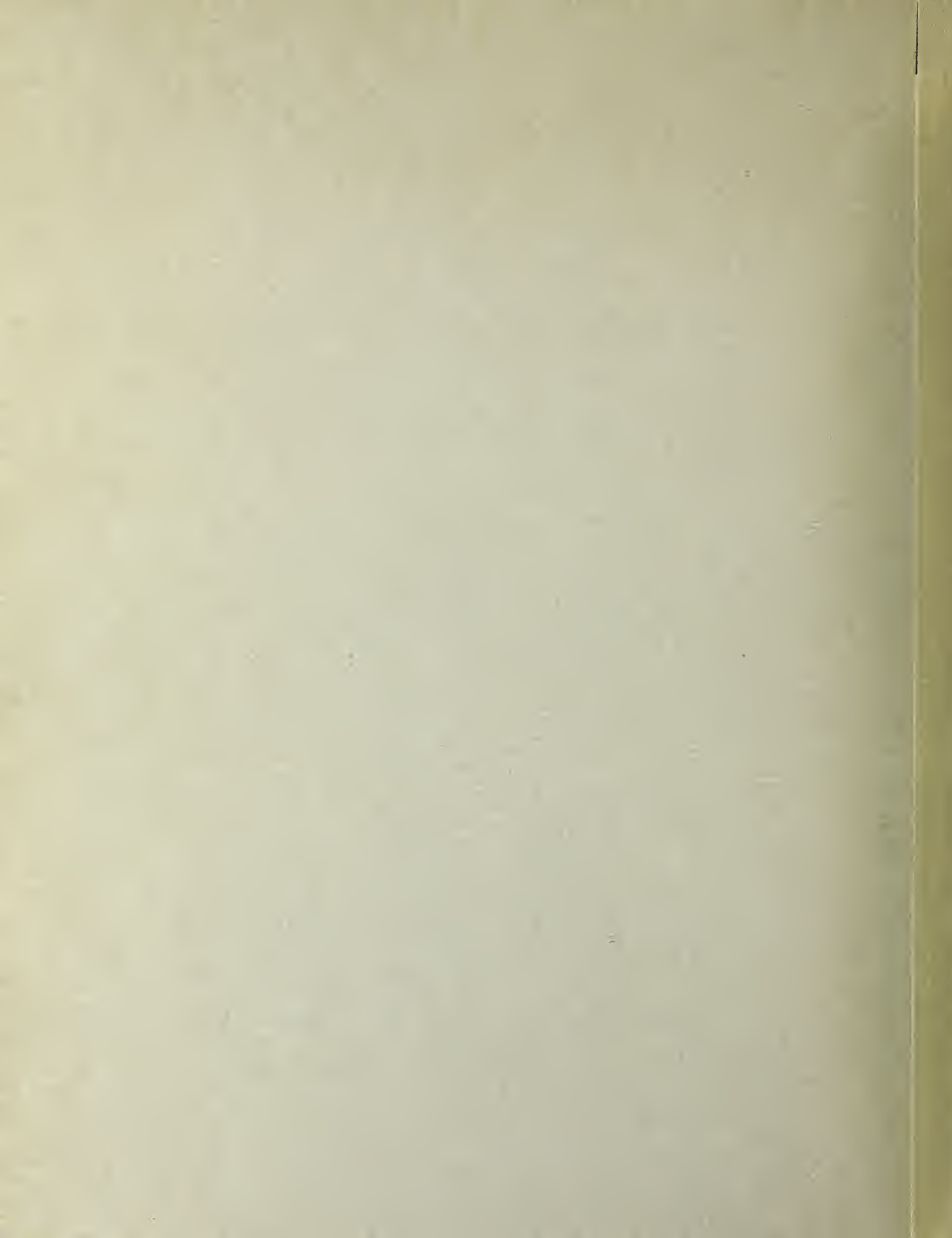


A HISTORY

OF

OLD FOURTH CREEK CONGREGATION

1764-1964



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OF  
OLD FOURTH CREEK CONGREGATION

1764-1964

NOW THE  
FIRST PRESBYTERIAN CHURCH  
OF  
STATESVILLE, NORTH CAROLINA

PUBLISHED ON THE OCCASION  
OF  
THE BI-CENTENNIAL  
OF  
THE FORMAL ORGANIZATION OF THE CONGREGATION

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### CREDITS

PHOTOS .....	Max Tharpe Louis A. Brown
INK SKETCHES .....	Louise Gilbert
TRANSCRIPT OF SHARPE MAP .....	Hugh Wooten
PRINTER .....	Brady Printing Co.

# Foreword

Believing that the members and friends of the First Presbyterian Church would find a current, though necessarily brief, history of interest and of value this brochure has been prepared by the Bi-centennial Committee.

The year 1964 marks the Two Hundredth Anniversary of the *formal organization* of this congregation by two representatives of the Synod of New York and Philadelphia, "The Rev. Messrs. Elihu Spencer and Alexander McWhorter." These men were sent by the Synod as it considered "the state of many congregations to the southward, and particularly North Carolina, and the great importance of having those congregations properly organized, . . ." (Records of the Presbyterian Church).

The Scotch-Irish who came into this area began gathering for worship in the Fourth Creek community as early as 1753, and perhaps even prior to that date. However, they do not seem to have had any formal organization until after the visit of these two men. The spring following "their mission to the southward" Fourth Creek joined with "Cathy's Settlement" (now the Thyatira Presbyterian Church) in "a call for the Rev. Mr. Spencer," which he subsequently declined. (Records of the Presbyterian Church).

At the suggestion of the Pastor that this anniversary ought to be observed, since the 175th year was a great occasion marked by an all day celebration in 1939, the Session authorized the Moderator to appoint a committee which would be charged with planning this Bi-centennial.

Wanting the strongest possible leadership, the Moderator met with the presidents or leaders of all the organizations of the Church and asked for their nominations. The following were named: from the Session, D. H. Andrews; the Deacons, L. S. Gilliam; the Women of the Church, Mrs. E. M. Land; from the Men of the Church, A. N. Cowles; from the Church School, T. Duke Williams; from the Young People, W. E. Webb, III. The Session confirmed these nominations and at the first meeting of the committee, convened by the Moderator, who with the Vice-Moderator of the Session, is an *Ex officio* member, Mrs. E. M. Land was elected Chairman and T. Duke Williams, Secretary.

This brochure has been planned and edited under the direction of the Historical sub-committee, composed of A. N. Cowles, Chairman, J. S. Raynal, Mrs. John A. Scott, Mrs. J. S. Evans, Jr., Mrs. R. M. Rickert, Mrs. E. G. Gaither, Mrs. M. R. Long, and Louis A. Brown. The history given in this brochure was largely written by Mr. Brown, a former member of the First Church, and now a Ruling Elder in the Forest Park Church and Professor of History and Social Science at Mitchell College.

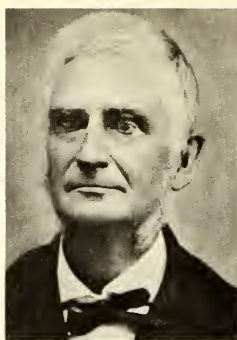
Our gratitude to all who have contributed to this Bi-centennial celebration cannot be adequately expressed. To every one who has served in any capacity, we say, "Thank you and may God bless you richly."

N. R. McG.





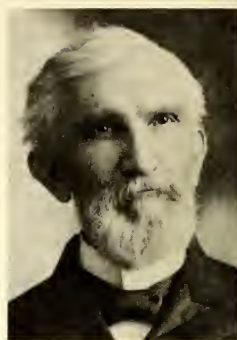
DALTON  
1852-1856



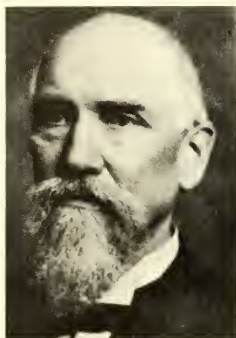
ROCKWELL  
1840-1850



PHARR  
1857-1869



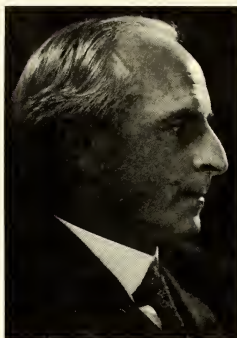
WOOD  
1869-1899



WHAREY  
1908-1909  
Stated Supply



RICHARDS  
1900-1908



RAYNAL  
1909-1944



WITHERSPOON  
1959-1960



McBATH  
1963-



McGEACHY  
1945-

# MINISTERS

## AND EARLY MISSIONARIES OF FOURTH CREEK

The Rev. John Thomson .....	1751 - 1753
The Revs. William McKennan and Matthew Wilson .....	1755 - 1756
The Rev. Alexander Millar .....	1757 - 1758
The Rev. Alexander Craighead .....	1762
The Rev. Elihu Spencer .....	1764 - 1765
The Rev. Alexander McWhorter .....	1764 - 1765
Candidate John McCreary .....	1767 - 1768
The Rev. John McCreary .....	1770 - 1771
The Rev. James Hall, D.D. (Pastor) .....	1778 - 1790
The Rev. L. F. Wilson, M.D. (Pastor) .....	1793 - 1803
The Revs. E. McCorcle, D.D., James McRea, D.D., John Irvin, and John Mushat (Stated Supplies between 1804 and 1822)	
The Rev. Daniel Gould (Pastor) .....	1823 - 1828
The Rev. Robert Caldwell (Pastor) .....	1829 - 1832
The Revs. J. I. McCutchan, Samuel Paisley, Jesse Rankin, and J. E. McPherson (Stated Supplies between 1833 and 1840)	
The Rev. E. F. Rockwell, D.D. (Pastor) .....	1840 - 1850
The Rev. P. H. Dalton (Pastor) .....	1852 - 1856
The Rev. W. W. Pharr, D.D. (Pastor) .....	1857 - 1869
The Rev. W. A. Wood, D.D. (Pastor) .....	1869 - 1899
The Rev. A. J. McKelway, D.D. (Stated Supply) .....	1899 - 1900
The Rev. C. M. Richards, D.D. (Pastor) .....	1900 - 1908
The Rev. J. M. Wharey, D.D. (Stated Supply) .....	1908 - 1909
The Rev. C. E. Raynal, D.D. (Pastor) .....	1909 - 1944
The Rev. N. R. McGeachy (Pastor) .....	1945
The Rev. E. D. Witherspoon, Jr. (Assistant Pastor) .....	1959 - 1960
The Rev. W. L. McBath (Associate Pastor) .....	1963

# ELDERS

## OF THE FIRST PRESBYTERIAN CHURCH, STATESVILLE, N. C. BEGINNING 1764

NAME	Term Began	NAME	Term Began
James Barr	1764	B. A. Cowan	1925
W. M. Stevenson	1764	P. S. Easley	1925
John Stevenson	1764	R. M. Gray	1925
Andrew McEnzie	1764	W. L. Gilbert	1925
John Murdoch	1764	J. R. Hill	1925
John McLelland	(Between)	J. A. Scott	1925
Mussendine Matthews	1764 - 1814	J. O. McAuley	1930
Andrew Allison	1814	C. D. Stevenson	1930
John Stevenson	1814	J. B. Roach	1930
Joseph Davidson	1823	R. D. Grier	1935
A. S. Matthews	1823	Samuel J. Knox	1935
Thomas A. Allison	1823	George H. Emery	1935
John Murdoch	1830	R. L. Johnson	1935
Squire Lowry	1830	W. C. Wooten	1935
John Steele	1836	A. R. Morrow	1943
Eli Ransur	1836	W. T. Warlick	1943
Abner Houpe	1836	W. F. Hall, Jr.	1943
James Montgomery	1838	S. P. Jones	1943
David Montgomery	1838	Karl Sherrill	1943
Adam L. Allison	1838	J. Halbert Stimson	1943
Samuel Bell	1842	D. H. Andrews	1946
T. H. McRorie	1842	James A. Brady	1946
J. A. McLean	1858	F. H. Deaton	1946
J. F. Bell	1858	Dr. L. O. Gibson	1946
E. B. Stimson	1858	Dr. J. H. Nicholson	1946
Thomas A. Bell	1867	F. H. Crawford	1950
J. Rufus Adams	1867	Harlee H. King	1950
R. N. Freeland	1867	John Montgomery	1950
I. S. Witherspoon	1872	T. Francis Scott	1950
J. H. Hill	1872	L. G. Turner	1950
W. F. Hall, Sr.	1876	Henry D. Rhodes	1953
M. W. Hill	1876	S. H. Stevenson	1953
S. W. Stimson	1876	Robert A. White	1953
J. P. Flanigan	1876	Reuben R. Cowles	1958
J. P. Bradley	1876	John N. Gilbert	1958
John W. Poston	1876	Nathan O. McElwee	1958
F. A. Sherrill	1898	Dan H. Purifoy	1958
R. H. Rickert	1898	J. M. Sample	1958
M. R. Adams	1901	(Rotation of Elders Began)	
J. C. Steele	1901	I. T. Avery, Jr.	1964
C. M. Steele	1911	Dr. J. H. Dearman	1964
J. A. Vaughn	1911	James P. Gray, Jr.	1964
W. P. Moore	1917	J. Allen Knox	1964
J. M. Moore	1917	John L. Milholland	1964
W. F. Hall	1917	Gordon P. Scott, Jr.	1964
John A. Brady	1917	F. Montgomery Steele	1964
J. F. Montgomery	1917	Dr. Harry B. Underwood	1964



# DEACONS

## OF THE FIRST PRESBYTERIAN CHURCH, STATESVILLE, N. C. BEGINNING 1871

NAME	Term Began	NAME	Term Began
J. W. Stockton (Serving in 1871).....	1871	Lathan Mills .....	1935
W. H. Morrison (Serving in 1871).....	1871	Karl T. Deaton .....	1935
James Rickert (Serving in 1871).....	1871	C. M. Adams .....	1935
J. A. Davis (Serving in 1871).....	1871	M. S. Choate .....	1935
D. C. Thompson .....	1871	L. A. Ervin .....	1935
A. M. Witherspoon .....	1876	Frank Hall .....	1935
W. S. Phifer .....	1876	J. Henry Hall .....	1935
Logan Stimson .....	1876	Francis C. McAuley .....	1935
J. B. Gill .....	1881	J. Halbert Stimson .....	1935
J. A. Milligan .....	1881	Dr. J. H. Nicholson .....	1935
J. A. Watts .....	1881	Dr. Ross S. McElwee .....	1935
J. B. Woods .....	1881	(Rotation of Deacons Began)	
W. W. Walton .....	1881	Henry Allen .....	1939
Dr. M. R. Adams .....	1888	D. H. Andrews .....	1939
W. F. Hall .....	1888	S. P. Jones .....	1939
F. A. Sherrill .....	1888	Z. V. Long, Jr. ....	1939
W. W. Turner .....	1901	A. R. Morrow .....	1939
W. J. Poston .....	1901	John N. Gilbert .....	1941
C. M. Steele .....	1901	J. W. Johnston .....	1941
J. A. Brady .....	1901	L. A. Parks .....	1941
J. A. Cooper .....	1901	A. P. Steele .....	1941
J. A. Vaughn .....	1906	J. C. Steele, Jr. ....	1941
J. R. Hill .....	1906	L. G. Turner .....	1941
E. B. Watts .....	1906	Fred N. Crawford .....	1943
J. T. Montgomery .....	1906	Ralph T. Holmes .....	1943
J. E. Sloop .....	1912	A. L. Lowrance .....	1943
Charles Summers .....	1912	C. E. Pharr .....	1943
W. L. Gilbert .....	1917	G. P. Scott .....	1943
Dr. L. O. Gibson .....	1917	R. A. White .....	1943
W. H. Morrison .....	1917	I. T. Avery, Jr. ....	1946
R. L. Poston .....	1917	L. A. Black .....	1946
R. <del>M</del> Rickert .....	1917	Mark Davis .....	1946
John A. Scott .....	1917	J. G. Knox .....	1946
Karl Sherrill .....	1917	F. C. McAuley .....	1946
C. D. Stevenson .....	1925	J. G. Miller .....	1946
N. B. Mills .....	1925	John Scott Raynal .....	1946
H. O. Steele .....	1925	J. M. Sample .....	1946
H. T. Steele .....	1925	W. H. Allen .....	1948
F. H. Deaton .....	1925	A. J. Boyd .....	1948
P. D. Kennedy .....	1925	Karl T. Deaton .....	1948
J. B. Roach .....	1925	Paul Gilbert .....	1948
A. L. Lowrance .....	1930	H. H. King .....	1948
W. H. Suttentfield .....	1930	Nathan O. McElwee .....	1948
Gordon P. Scott .....	1930	C. A. Poole .....	1948
W. T. Warlick .....	1930	Fred Slane, Jr. ....	1948
James A. Brady .....	1930	H. C. Brett .....	1950
J. B. Cooper .....	1930	R. R. Cowles .....	1950
C. A. Poole .....	1930	J. M. Deaton, Jr. ....	1950
John L. Milholland .....	1930	J. C. Fowler .....	1950
		Herbert Hawthorne .....	1950

NAME	Term Began
W. H. Morrison	1950
Henry D. Rhodes	1950
C. L. Sears	1950
J. C. Steele, Jr.	1950
S. H. Stevenson	1950
Louis A. Brown	1952
George Cathey	1952
J. B. Earle	1952
John Gilbert	1952
Joel Marlin	1952
W. L. Neely, Jr.	1952
Dan H. Purifoy	1952
Robert A. White	1952
I. T. Avery, Jr.	1953
J. Harold Brawley	1953
O. A. Dearman, Jr.	1953
Paul M. Deaton, M.D.	1953
James P. Gray, Jr.	1953
C. E. Graybill, Jr.	1953
Ralph T. Holmes	1953
Thomas Lee Kincaid	1953
Jack M. Milam, O.D.	1953
John Scott Raynal	1953
Tunis Romein, Ph.D.	1953
J. M. Sample	1953
F. Montgomery Steele	1953
William C. Warlick	1953
W. I. Ward, Jr.	1953
C. D. Benbow	1955
J. A. Brady, Jr.	1955
Karl T. Deaton	1955
F. W. Dick, M.D.	1955
H. R. Long	1955
J. W. Johnston, Jr.	1955
J. W. Jones, Jr.	1955
Nathan O. McElwee	1955
E. H. McJunkin	1955
A. L. Mills, Jr.	1955
James E. Pharr	1955
C. N. Steele	1955
G. P. Scott, Jr.	1955
Ed. R. Segee	1955
Louis G. Bowles	1957
H. C. Brett	1957
Coire Dotson	1957
J. F. Ketchie, Jr.	1957
J. Allen Knox	1957
Paul Meech	1957
Paul Morgan	1957
J. H. Nicholson II, M.D.	1957
J. Edgar Rankin	1957
Butler M. Rhodes	1957
Fred T. Slane, Jr.	1957

NAME	Term Began
Van Stauber	1957
J. C. Steele, Jr.	1957
Max Tharpe	1957
Harry Underwood, M.D.	1957
M. J. Angell, Jr.	1959
George Cathey	1959
Dr. John H. Dearman	1959
Fred H. Deaton, Jr.	1959
J. S. Evans, Jr.	1959
L. S. Gilliam	1959
L. D. Haigh	1959
J. W. Johnston	1959
Vance Kennerly	1959
Fred Lowry	1959
John L. Milholland, Jr.	1959
Robert E. Brady	1960
H. E. Dickerson	1960
H. C. Hawthorne	1960
Thomas Lee Kincaid	1960
Avery Sherrill Jones	1960
H. R. Long	1960
F. Montgomery Steele	1960
T. Duke Williams	1960
James P. Gray, Jr.	1960
J. S. White	1960
Andrew N. Cowles	1961
O. A. Dearman, Jr.	1961
John N. Gilbert, Jr.	1961
James P. Gray, Jr.	1961
J. Albert Hiatt	1961
Avery Sherrill Jones	1961
Dent Lackey	1961
William H. Neal	1961
Dr. R. M. Rickert, Jr.	1961
George A. Scott	1961
J. C. Steele, Jr.	1961
William C. Warlick	1961
W. E. Webb, Jr.	1961
C. D. Benbow	1964
Dr. R. A. Boyd	1964
Dan M. Busby	1964
Karl T. Deaton	1964
Dr. Paul M. Deaton	1964
Dr. Fred W. Dick	1964
W. E. Graham, Jr.	1964
C. E. Graybill, Jr.	1964
J. Wesley Jones, Jr.	1964
John A. Ladd	1964
Dr. Robert Long	1964
Louis MacKesson, Jr.	1964
E. H. McJunkin	1964
William McL. Sherrill	1964
C. N. Steele	1964

# HISTORY OF THE WOMEN OF THE CHURCH

The records of the Women of the Church of the First Presbyterian Church of Statesville, North Carolina, state that the first organized work of women was begun on November 2, 1875, when the Ladies' Foreign Missionary Society was formed under the leadership of Mrs. E. N. Grant and her sister, Miss Margaret Mitchell, the daughters of Dr. Elisha Mitchell. It was for this family that Mitchell College was named.

The organizational meeting of this society was held in the home of Mrs. Roxana Simonton (Mrs. Robert), now Johnson's Funeral Home. Mrs. P. B. Chambers was elected to serve as the first president, and Miss Margaret Mitchell was chosen secretary and treasurer. She served in this office for twenty-nine years. All the funds were sent to the causes of Foreign Missions.

The original records of the treasurer for this organization show the following paid charter members: Mrs. N. C. Wood (Mrs. W. A.); Mrs. E. N. Grant; Miss M. E. Mitchell (Miss Margaret); Mrs. M. G. Walton (Mrs. W. W.); Mrs. E. J. Morrison (Mrs. Harvey); Miss L. Graham (Miss Lou); Mrs. R. Simonton (Mrs. Robert F.); Mrs. C. Carlton (Mrs. Charles); Mrs. S. M. Lawrence (Mrs. Sallie Simonton); Mrs. S. C. McRorie (Mrs. Thomas H.); Mrs. W. F. Hall; Mrs. P. Chambers (Mrs. P. B.); Mrs. A. Kelly (Mrs. Hugh); Mrs. A. Caldwell (Mrs. J. P. Caldwell); Mrs. V. McElwee (Mrs. J. H.); Mrs. S. C. Andrews; Mrs. B. Bailey (Mrs. W. F.); Mrs. Sue Alexander.

The presidents who served during the early years of this society included, besides Mrs. Chambers, Miss Lou Graham, Mrs. W. M. Orr, Mrs. John A. Scott, Mrs. E. B. Watts and Mrs. Chesley Watkins.

About the same time that the women were beginning their missionary efforts, a Girls' Missionary Society was organized of the pupils of Simonton Female College, now Mitchell College. No doubt this group, too, was organized under the guidance of Mrs. Grant and Miss Mitchell who were at that time associated with the college. Miss Emilie McGilvary (Mrs. W. M. Orr) was elected president.

The Ladies' Aid Society was organized about 1890. The purpose of this organization was to assist the minister, the Rev. W. A. Wood, and in doing any other local work of the church. In 1926, this society became known as the "Pastor's Aid," with Mrs. B. F. Long, as president.

In 1892, the Home Missionary Society began its work under the leadership of Miss Jane Caldwell. The objective was to assist the mission schools in the mountain regions of Concord Presbytery—Banner Elk, Plum

Tree and Spruce Pine. Crossnore School was an outgrowth of this work at the latter two missions. The funds for carrying on this work came from "dues, contributions from gentlemen members and entertainments." Measuring parties, silver teas and plays were given as fund-raising projects.

At a meeting of the Ladies' Foreign Missionary Society on May 2, 1906, the members voted to join the Missionary Union which was to be organized in Salisbury, May 8, 1906. Mrs. John Addison Scott, Mrs. E. B. Watts and Mrs. W. F. Hall were elected delegates. The Union accepted the invitation from this group to hold its next meeting in April, 1907, at the First Presbyterian Church in Statesville.

In 1914, the Home and Foreign Missionary Societies united with Mrs. M. R. Adams, as president.

The General Assembly changed the name of the committee on Women's Societies to The Committee on the Woman's Auxiliary, and the effort was continued to have all the societies adopt the name "Auxiliary."

It was during the presidency of Mrs. R. M. Gray, 1924-1926, that the members of the Missionary Society adopted the name, "Woman's Auxiliary," and re-organized the work according to the plan of the Board of Women's Work.

Again, in 1948, the name of the organization was changed, and it began to function as, "The Women of the Church," which continues as the present title.

The presidents following Mrs. Gray are as follows:

1926-1928	Mrs. D. M. Brown
1928-1930	Mrs. Zeb Vance Long
1930-1932	Mrs. C. M. Steele
1932-1934	Mrs. S. L. Cushing
1934-1936	Mrs. B. F. Long
1936-1938	Mrs. L. O. Gibson
1938-1940	Mrs. A. R. Morrow
1940-1942	Mrs. L. G. Turner
1942-1944	Mrs. A. L. Mills, Sr.
1944-1946	Mrs. John Andrew Scott
1946-1948	Mrs. David H. Andrews
1948-1950	Mrs. J. L. McBride
1950-1950	Mrs. C. E. Raynal
1950-1951	Mrs. N. M. Lewis
1951-1953	Mrs. H. H. King
1954-1955	Mrs. Joseph G. Miller
1956-1956	Mrs. John N. Gilbert, Sr.
1957-1959	Mrs. Herbert L. Hawthorne
1960-1961	Mrs. Joseph S. Evans, Jr.
1961-1963	Mrs. C. D. Linney
1963-19	Mrs. Fred L. Slane

# YOUTH IN THE CHURCH

The most priceless heritage and the most valuable asset of any church is its young people. Through the years our Church has been blessed by the able, attractive, and enthusiastic youth growing up among us. Miss Mamie McElwee, a member of our church, was a pioneer in youth work for the denomination and our Church has consistently endeavored to have an interesting program for the youth.

The youth choir sang for the evening worship service until the time when these services were discontinued. The women of the church began the practice of serving a light supper on Sunday evening for the choir and have continued it during the winter months with slight interruptions until the present time.

The Junior High young people or "Pioneers" are children of the Church who are promoted into the evening Fellowship as they begin the seventh grade. Officers are elected by the group for six months. Their evening programs are for the most part youth-led and follow the life and work of the whole church. Harnessing some of their enthusiasm for work in the life of the church, the Pioneers undertake such projects as cleaning the church, wrapping packages for missionaries, clearing the grounds, shoveling snow and helping with the nursery during church. Recreation is very important to them and they help plan interesting parties, bus rides to ball games, swim parties, field trips, and an occasional over-night. They serve as Junior Deacons and help with Vacation Church School. They attend Presbytery's Camp Grier and all presbytery-sponsored rallies.

Senior High Fellowship is provided for our youth of the tenth, eleventh and twelfth grades. Their program follows the lines of our denominational youth emphases. They are divided into five working groups, Commissions, with a boy and girl chairman for each. The Commission Chairmen and the four general officers make up the Senior High Fellowship Council. This Council with their adult advisers and the D.C.E. plan their regular and special activities. In recent years a spring and fall week-end retreat has been the outstanding feature of the youth program. At this retreat some topic related to their Christian life is chosen, programs

are prepared and an opportunity for free discussion is given. The retreat serves also as a time of friendship building.

The youth of our church participate in the larger youth program of the Presbytery and have often held office in the Presbytery's Youth Council. For several years a group has attended the World Mission Conference. Youth serve on some of the major committees of the congregation. The Synod's Vocational Guidance Program is made available for all members of the Junior Class.

The success of any endeavor is largely due to the quality of leadership. Presidents of our youth groups have been capable and consecrated leaders as have the devoted and dedicated adults who have served as adult advisers during a rotating two year term. As these young people have left to go on to College, we have seen some of them become leaders in the Westminster Fellowships of their campus. More gratifying still, is the joy of having them come home and take their place of service in the life of their church.

This fall the youth will be moving into the Covenant Life Curriculum with its emphasis on Bible study in the "core" group and greater participation in the life of the congregation. This, too, they anticipate with a high spirit of enthusiasm.

Some recent officers and advisers are:

Pioneer Presidents: Bob Holbrook, Marable Southall, Sherry Steele, Mike Mills, Billy Webb, Mac Price, Al Thomas, Carol Gray.

Pioneer Advisers: I. T. Averys, Dan Purifoy, T. L. Kincaids, Allen Mills, Harry Walkers, Jack Roachs, Jim Grays, L. D. Haighs, Ray Chrismans.

Senior High Fellowship Presidents: Ardrey Barringer, Mary Brawley, Caroline Shaw, Libby McGeachy, Judy Gray, Reynolds Cowles, Bob Cathey, Peggy McGeachy and Frances Thomas.

S. H. F. Advisers: John Gilberts, Jr., George Scotts, Ken Whites, Joe Bicketts, James Deatons, Robert Rickerts, Jr., N. O. McElwees, F. M. Steeles, G. P. Scotts, Jr., E. H. McJunkins, Ike Kennerlys, Cecil Graybills.

# THE MINISTRY OF MUSIC

Four bronze plaques on the walls of the sanctuary testify to the rich part that the ministry of music continues to play in our worship:

1925—The organ in this church is lovingly dedicated to the service of God in memory of James Columbus Steele and Dora Montgomery Steele and is the gift of their children.

\* \* \*

The chimes within this organ are lovingly dedicated to the memory of Ardrey W. Barringer, January 18, 1946, by his wife, Frances Barringer, and children, Sue Bettie, Margaret, and Ardrey W. Barringer, Jr.

\* \* \*

The harp and celesta unit in the organ is lovingly dedicated by Charles E. Mills, the donor, to the memory of his wife, Lula C. Mills, April 4, 1940.

\* \* \*

The chimes in the church were erected by O. W. Slane as a tribute of love and appreciation to his parents, John E. and Anna C. Slane, 1924.

\* \* \*

In 1953 the late Charles E. Mills, a life-long lover of good church music, wrote a sketch of the musical history of our church. It was published in the local newspaper as part of the coverage of our bi-centennial celebration in that year.

It is not possible to list the names of all those who have contributed so richly to the excellence of the ministry of music in this church. As a summary, the following is quoted from Mr. Mills' article as it appeared in the press, with additions to bring it up to date:

## *Recent Directors of Choir*

E. B. Stimson  
F. S. Smith  
Miss Margaret Sloan (Mrs. Muse)  
Mrs. Thomas B. Spencer  
Mr. & Mrs. Franklin Riker  
Miss Rosa Watts

\* \* \*

Harold Wilson  
Pleas Norman

## *Organists within my recollection*

Mrs. Annie B. Cowan "who played for a church dedication in 1870"  
Miss Bettie Sharpe  
Miss Belle Houston  
Miss Linda Rumble  
Miss Williams  
Miss Misseldine  
Miss Jennie Culver  
Miss Mary Cowles  
Miss Louise Hall  
W. P. Bell  
Miss Jessie Fowler  
Dr. Ayers  
Miss Louise Siddall  
Miss Mary Scott  
Miss Rae Gill  
Mrs. Cully  
G. H. Cartledge  
Prof. Karel Bondham  
Miss Lois Scroggs  
E. B. Stimson  
Miss Margaret Sloan  
F. S. Smith  
Harry Lee Knox  
Miss Rosa Watts  
Hobart Whitman  
\* \* \*  
Miss Gladys Stephens

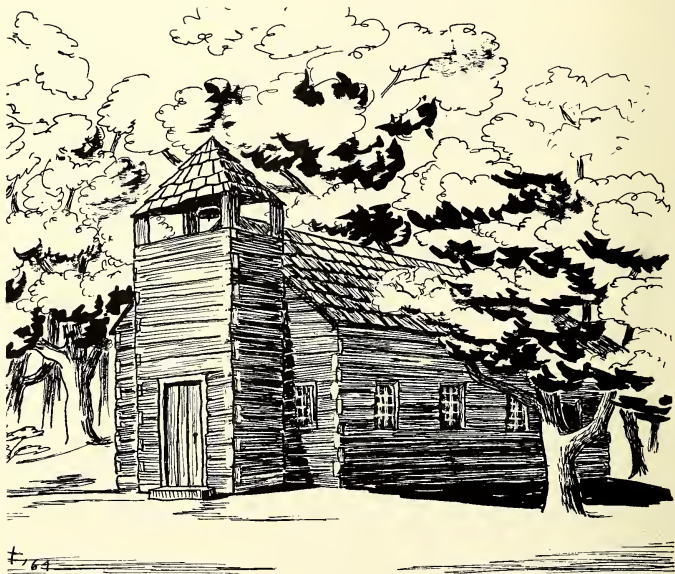
Those named above in Mr. Mills' article are the *leaders* who through past years have directed the ministry of music in this church. All the others, who with devotion have added their contribution to "the joyful noise unto the Lord," cannot be enumerated here. But to them belongs a word of recognition: to the ladies who, through the years, have played the piano for Sunday School classes and Prayer Meetings; to those who have taught the little children to sing "Jesus loves me, this I know"; to all the members of all the choirs—the "musical shepherds of the flock"; to all those who worship God each Sunday morning by raising their voices to Him in the old, loved songs of the church. All of these are the Ministers of Music of the First Presbyterian Church.

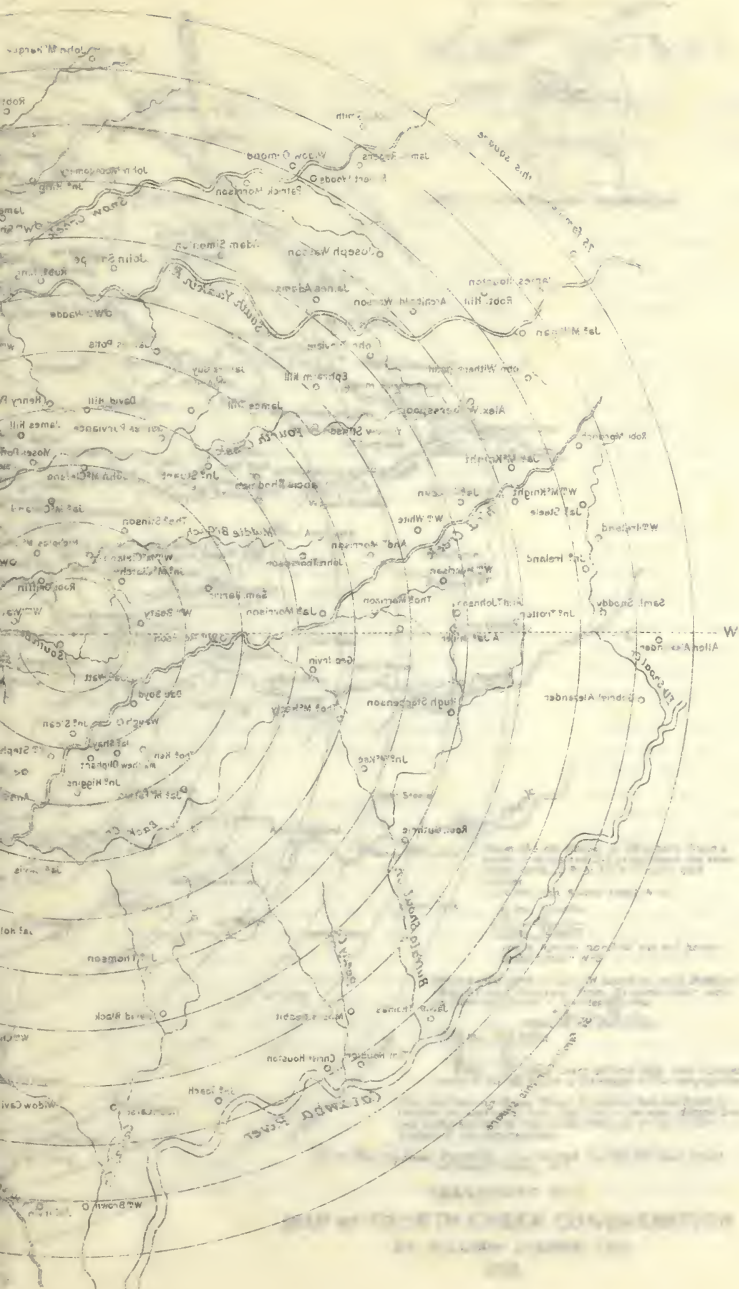




First log church, as mentioned  
by Rockwell. Built in 1755(?).  
Situating northeast of the old  
cemetery.

Second log church, as described  
by Rockwell. Built in 1780.  
Used for 83 years, until 1863.  
80' by 40' in size.





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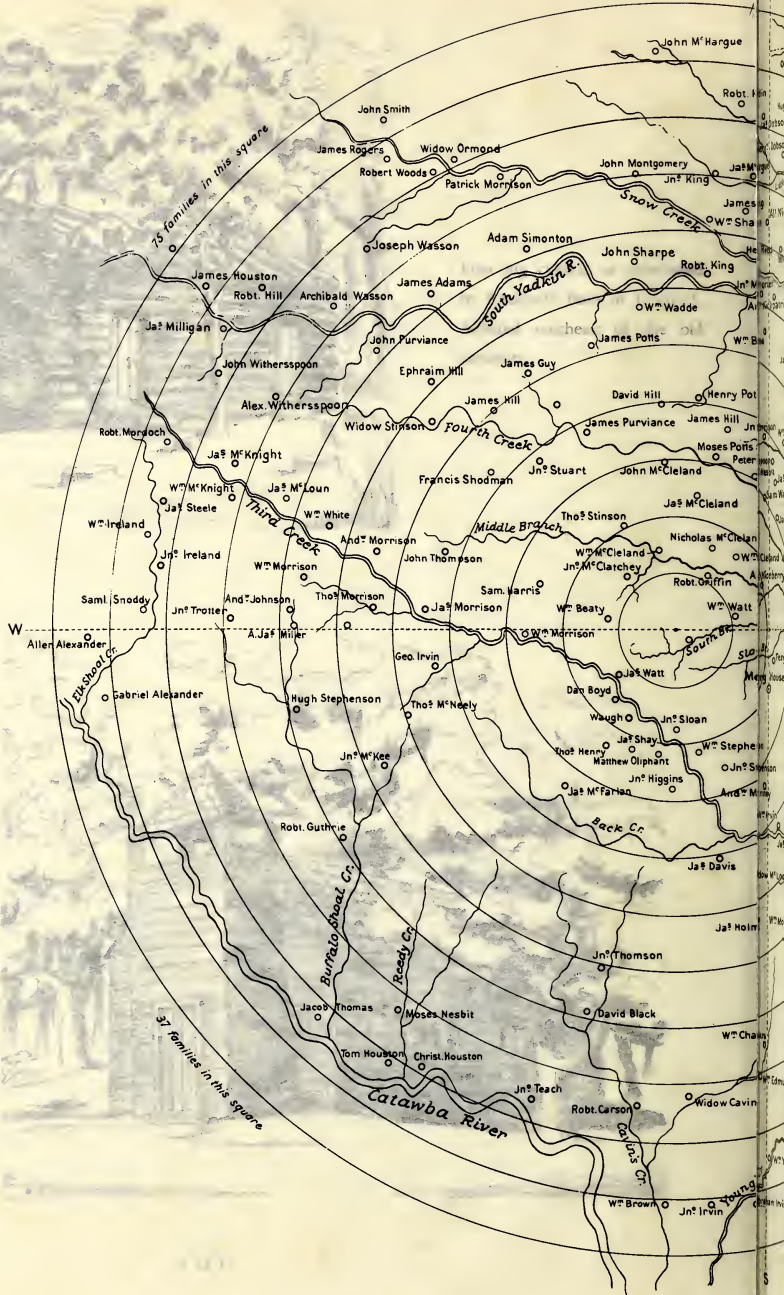
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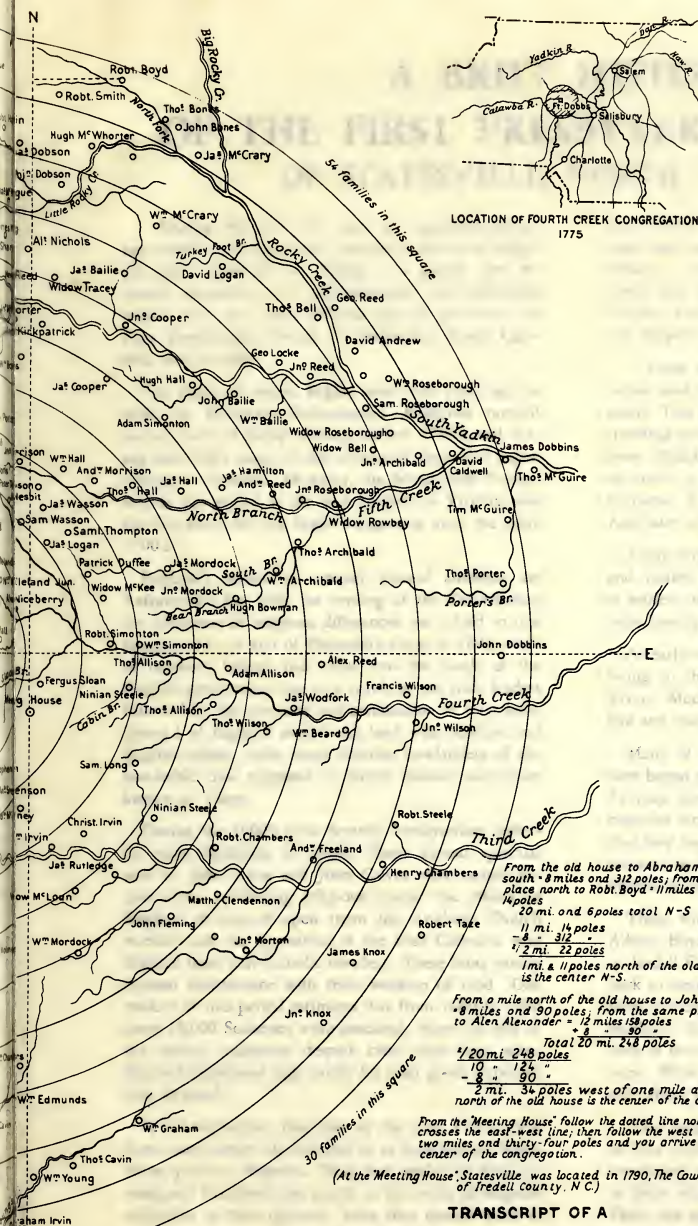
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LOCATION OF FOURTH CREEK CONGREGATION  
1775

From the old house to Abraham Irvin's  
south - 8 miles and 312 poles; from the same  
place north to Robt. Boyd - 11 miles and  
4 poles

20 mi. and 6 poles total N-S

11 mi. 14 poles

- 8 " 312 "

12 mi. 24 poles

1 mi. a 11 poles north of the house  
is the center N-S.

From a mile north of the old house to John Dobbins  
8 miles and 30 poles; from the same place west  
to Allen Alexander - 12 miles 158 poles

Total 20 mi. 248 poles

1/20 mi. 248 poles

- 10 " 124 "

- 8 " 90 "

2 mi. 34 poles west of one mile and 11 poles  
north of the old house is the center of the congregation

From the 'Meeting House' follow the dotted line north till it  
crosses the east-west line; then follow the west dotted line  
two miles and thirty-four poles and you arrive at the  
center of the congregation.

(At the 'Meeting House' Statesville was located in 1790, The Court House  
of Iredell County, N.C.)

# TRANSCRIPT OF A MAP OF FOURTH CREEK CONGREGATION BY WILLIAM SHARPE, ESQ.

ST WILLIAM CHURCH, LONDON.

5

At the Meeting Room, Nashville, Tennessee, was located in 1960. The Court House

... ..

25/02/85 10:10

8 miles on 30202 from the 1st place west

21090 3/1/21

23:09 55 JMS

[illegible]

500 North to R-01 Blvd - 11 miles and

From the old house to Agha's house

1130

36

1891

150-151

...

...

100

100

12

100

1895

970-28-001

James Robbins

1. *Chlorophyll a* (Chl a) is the primary photosynthetic pigment in most plants and algae. It is a green pigment that absorbs light energy in the blue and red regions of the visible spectrum. Chl a is essential for the light-dependent reactions of photosynthesis, where it converts light energy into chemical energy in the form of ATP and NADPH.

152

... ..

10

1251

4-Detail 2 - X

*[Faint handwritten notes at the bottom of the page]*

100

... ..



# A BRIEF HISTORY OF THE FIRST PRESBYTERIAN CHURCH OF STATESVILLE, NORTH CAROLINA

During the past 200 years an organized church has stood at this place and provided a haven of refuge for man's spiritual life. Today it is proper that we should reconsider the circumstances and influences which have over this 200-year period produced the First Presbyterian Church of Statesville, North Carolina, as it is today.

The chain of events begins some 450 years ago or with the Protestant Reformation. Religious turmoil rocked much of Europe during the late 1500's, and during the 1600's many of the religiously oppressed began coming to America. However, the Scotch-Irish Presbyterians that settled in the back country of Virginia and the Carolinas did not begin emigrating until the early 1700's.

England's efforts to conquer Ireland antedate the Reformation but with the coming of the Reformation the bitterness of religious differences was added to this struggle. By the end of Elizabeth's reign in 1603 much of northern Ireland had come into the hands of the English government due to a revolt of the Irish leaders followed by the conquest and confiscation of their land. James I of England settled this land with Scottish and English nobles. Later many Scottish Lowlanders of the non-noble class migrated to North Ireland, sometimes known as Ulster.

During the 1600's these Scottish Presbyterians suffered many hardships in Ulster. These devout spiritual sons of John Knox and John Calvin were caught between two conflicting religious forces: the efforts of England to impose upon them the Anglican Church worship and the opposition of the Irish Catholics who disliked these non-Catholic invaders. These Scots stoutly resisted interference with their worship of God. One student of this period estimates that from 1660 to 1688 some 18,000 Scotsmen were executed. Near the end of the century economic despair came their way when England established high tariffs for Irish goods imported into England.

It is little wonder then that by the early 1700's these Scots, now commonly referred to as Scotch-Irish, began to emigrate to America. They first settled in Pennsylvania and Maryland, due mostly to the policy of religious toleration in these colonies. Later they moved south to

the frontiers of Virginia and the Carolinas where good land could be had and where again they would not be subject to religious persecution. Presbyterian Historian Foote says that these Scotch-Irish came to the New World for three great motives, "... Religion, Politics, and Property."

Those who settled in Pennsylvania soon heard of fertile land that was cheap and could be found to the south. This fertile and goodly land could be reached by traveling the Great Philadelphia Wagon Road as it led from Philadelphia west to the Shenandoah Valley and on south to what is today Winston-Salem in North Carolina. A later terminus of this road was Salisbury. And later still it was in South Carolina.

Along this rutted road the Conestoga wagons rumbled and jostled as they brought an ever increasing flow of settlers south, so that by about 1760 "... it was the most heavily travelled road in all America."

As early as 1736 pioneer adventurers were said to be living in the area between the Catawba and Yadkin Rivers. Much of this land was then described as prairie-like and suitable for cattle grazing.

Many of these early settlers came to Salisbury and then began to move west and northwest to the frontier. As they moved from Salisbury they named the communities according to the number of creeks or streams that they had crossed. In this way those who settled in the area of the fourth creek from Salisbury came to be known as the Fourth Creek Community.

Those who came to Fourth Creek bore the name of Adams, Boyd, McLelland, and other names still common in Iredell County. These can, in many cases, be traced back to people with the same surname in Pennsylvania, from Pennsylvania to Ireland and from there back to Scotland. However, the most important thing to trace back is their character and what made them what they were. What were their religious convictions, their attitude about politics and economics and education?

They had been tried by many adversities and trials so that their convictions were not lightly held. The sovereignty of God and the sinfulness of man were part of their religious beliefs, found in the Confession of Faith, first stated in 1647 and still the constitution of the

Presbyterians, U. S. In politics they recognized the need for civil government which must be obeyed by all and which must derive its power from the consent of the governed. In civil affairs this is a strong endorsement for democracy. They were hard workers, feeling that economic success in life may indicate that they were among God's elect. Without doubt their concept of the need of the individual to be educated produced a powerful influence on the total way of American life.

These people by 1750 were forming congregations on the frontier of North Carolina, one such community became what is today Statesville in Iredell County.

It is believed that between 1750 and 1753 the community of Fourth Creek grew into a well-defined congregation.

In 1772 or 1773 the members of this congregation asked the North Carolina Presbytery (Orange) to set new bounds for them so that they might have three congregations. This request, called a remonstrance, stated that "... your petitioners have been congregated upwards of twenty years ..." This piece of evidence, and that of many of the early historians of the Church, indicate that 1753 would be the most likely date that the congregation was first regularly meeting at Fourth Creek. This is at best a guess, but appears to have been agreed upon by most historians. This is the anniversary that was celebrated by this church in 1953.

Speaking in 1870 the Rev. E. F. Rockwell, once a pastor of the church, said that "The earliest place of assembling, of which we have any tradition, was about a mile north of this spot, nearly in sight, on top of a hill, near a copious spring that runs into the south fork of Fourth Creek. . . . It was in a grove on the left of the road formerly leading to the house of Alexander Huggins, near the site of Fort Dobbs." It is believed that at this place, sometimes called a stand or station, is where the Rev. John Thomson, the first minister in these parts, preached to the Fourth Creek congregation.

Mr. Thomson was born of Scottish parents and came to preach to these frontier communities from the Presbytery of Donegal in Pennsylvania. He came to this community in his old age and in 1753 he died and was buried in Baker's graveyard near Centre Church.

Such minister-missionaries dispensed the Bread of Life at places referred to as "stands." They were in reality preaching places or stations where the minister took his stand behind a slab of wood crotched between two trees, usually white oaks. The congregation would sit in the shade of the mighty oaks during the service. One historian adds that on this slab in addition to the

Bible would be "... a bucket of water with a gourd (dipper) ... a tuning fork, and a catechism, ..." One of Thomson's stands was located in the Fourth Creek Congregation, though other stands may have been 15 or 20 miles away. Rockwell says that many people came "... 20 to 25 miles to his appointments ..." mostly due to their need for preaching but partly because they had known him in Pennsylvania.

In addition to preaching, Thomson in his travels surveyed the land, and he laid claim to some which he later sold, at a nominal price, to his friends. This may have influenced some of his friends to come here from Pennsylvania, as he himself may have been earlier influenced. At any rate, one prominent family who came from Pennsylvania to Fourth Creek was that of James and Prudence Hall, and the deed to their land contained the signature of Rev. John Thomson as the seller.

Rockwell thinks that the second place of meeting was "... more to the right, looking north from this point, near the Allison mill pond ..." and about four miles from town. At this time, which was before Iredell County Court House was located and Statesville was established, it was beside the road which "... was the greatest center of roads in this region." This spot was considered by many to be the permanent location of a church and so they began to bury their dead there. However, this was not to be a permanent location and Rockwell concludes that "... it is doubtful whether any man living can identify the spot exactly."

Soon the congregation moved nearer to town and "... about a mile from here, on the north side of the road ..." they again prepared to build a church. 'Also some buried their dead near this church, one such family being the Allisons. This graveyard can be seen today in the woods facing the Public Health Center on Hartness Road.

Rockwell says that "... we cannot tell ..." how long they worshipped near the site of the Allison Graveyard but by the late 1750's it appears that they had moved to a place near the site of the present church. This fact is supported by the dates on the oldest grave stones in the Old Fourth Creek Burying Ground.

Between the years of 1753 and 1764 the congregation was served by several different preacher-missionaries who were sent out by the Synods of Philadelphia and of New York. Their work, and especially the progress of the community, was hindered by the uncertainties of the French and Indian War (1756-1763). In 1755 after the defeat of Gen. Braddock the danger of Indian attacks on the frontier settlements increased and ac-

counts for the building of Fort Dobbs in 1755-56. During the War the Fort, under the command of Captain Hugh Waddell, provided a haven of refuge to the Fourth Creek community. There were times during the War when men went out to work in armed bands, and during the winter of 1758-59 numerous settlers left their homes and came to live in the Fort.

Despite the dangers and confusion of the War there was some sort of meeting house erected as early as 1755 though it may have remained unfinished until 1757. Rockwell says that this building was located "... near where we now stand, ..." which is approximately where the building is located in 1964. Rockwell thought that the building was probably "... a temporary structure of logs, ..." and was located "... near the north-east corner of the graveyard ..."

The solitude of the wilderness and the zeal within their hearts dictated that these people should regularly assemble for the purpose of worshipping God. All the early historians agree that they would walk ten miles to, and ten miles from, a service, travelling through forest by blazed trails or traversing prairie-like areas, for that was said to characterize much of the countryside in those early years.

These people would, no doubt, have seized the first opportunity to call a minister for their congregation. It may be that the end of the French and Indian War in 1763 (Peace of Paris, 1763) provided an opportunity for them to place a call with the now united New York and Philadelphia Synods for the formal organization of a church. In 1764 the Rev. Elihu Spencer and the Rev. Alexander McWhorter were sent to the frontier of North Carolina to "... Form societies, help in adjusting bounds, ordain elders, and dispense the sacraments." While there is a record of their carrying out this mission there is no recorded list of the churches they organized but they must have visited and organized a church at Fourth Creek in the course of 1764, because the next year this congregation along with Thyatira called the Rev. Mr. Spencer to be their minister. This is the event that we are now celebrating.

Mr. Spencer did not accept the call and Rockwell says that the best tradition for his not accepting was that when the wagons arrived in New Jersey from Fourth Creek to bring Mr. Spencer and his family to North Carolina, Mr. Spencer "... inquired of them whether they would restore his wife to his friends in case he should be called off by death in a short time." When the messengers failed to give a satisfactory answer the call was declined.

The Fourth Creek Congregation was without a regular pastor until 1778 when Dr. James Hall, a son of the congregation, became its first regular minister.

Perhaps the most famous family in early Fourth Creek Community was that of James and Prudence Hall, who were the parents of Dr. James Hall. The Halls had been born in Ireland, married in Pennsylvania, and when they migrated to North Carolina their home church said of them, that they had "... behaved themselves Christianly and soberly without publick scandal known to us and have been partakers of the sealing ordinance amongst us ...". One writer stated that the progeny of this couple, within the next 125 years, produced more than 60 ministers, 30 ministers' wives and a host of lawyers, physicians, and teachers.

The younger James Hall had come to North Carolina as a lad of seven with his parents in 1751. His family settled along Fifth Creek near the present Bethany Church. Most of his early education was received from his parents and he later graduated from Princeton in 1774 at age 30. He was installed pastor in 1778 of the united congregations of Fourth Creek, Concord, and Bethany. He regularly attended the General Assembly of the Presbyterian Church, and in 1803 he was elected its moderator. In that same year Princeton and the University of North Carolina conferred upon him honorary degrees.

When James Hall came to Fourth Creek the Revolutionary War was in a critical state and had just shifted, at least in field operations, to the South. It is obvious that these Scotch-Irish, as well as the few German and Dutch settlers in this vicinity, thoroughly disliked tyranny, and to them England was an oppressor. It would seem that the attitudes of the minister and the congregation were one on this matter.

All of the colonies had organized Committees of Safety during the early part of the Revolution, and today it is possible to identify some of the members of Fourth Creek as they served on such a committee of Rowan County, of which Iredell was then a part. Also, the Mecklenburg Declaration of Independence is reputed to contain the names of some from Fourth Creek.

When South Carolina was overrun by the British it was the Rev. James Hall that assembled the men of his congregation and organized them into a cavalry troop for the relief of that colony. The men elected Mr. Hall to be their captain and chaplain. His skill at leading men and his aptitude for military command were such that the commander-in-chief of the southern

American armies, Gen. Nathanael Greene, offered him a commission as Brigadier General when Gen. Davidson later fell at the battle of Cowan's Ford. Hall refused, choosing rather to return to the ministry and the Fourth Creek Congregation. In later years a similar military service was performed by Dr. Hall when the Indians were giving trouble in Georgia. His influence as a missionary is still shown in that state, according to Foote, in the name of Hall County, of which Gainesville is the county seat.

Following the War Dr. Hall's interest extended to the field of public education, which is part of the creed of Presbyterians. Clio's Nursery and Science Hall were established and to these log colleges came students from far and wide, some destined to be presidents of universities or state governors. Moses Waddell later became president of the University of Georgia and his son the president of the University of Mississippi. Israel Pickens, another student under Dr. Hall, later became governor of Alabama. This partly illustrates how the influence of Dr. Hall and, to some extent at least, the character of the Fourth Creek community have been projected into the life of the whole South.

In 1773 William Sharpe prepared a map of the congregation which showed the name and place of residence of the congregation which then numbered one hundred ninety-six heads of families.

This map, which is attached, is a very important document of the early history of this congregation.

The original church building had, by 1779 or 1780 become "... very dilapidated." On the same location a large log building was erected in 1780 which was to endure for the next 83 years or until 1863. This building was eighty by forty feet in dimension but may not have been finished for some thirty years. About 1812 mostly through the efforts of James and Robert Simon-ton "... the work on the inside was completed." Nails for this church cost 50c per pound. Rockwell describes the interior by saying that "the pulpit was placed on the side opposite the front door and the seats arranged accordingly. Over the pulpit, which was small, and nearly round, was, as usual in our olden churches, a sounding board."

This building was remodeled in 1846 and at that time Rockwell says that the pulpit was replaced by a new one located in the north end where the door had been. It appears that when the church had been fitted for service in earlier years, each member or family supplied their own pews or benches. When the remodeling took place in the mid-1840's "... some of the pew

owners claimed the right to a seat precisely on the spot where their ancestors had sat, and which they themselves had occupied, as if they had a title to such ground."

A native of Statesville described the second building now being replaced as being:

... our chief architectural pride, beautifully located in a grove of splendid oak trees. To me, with its belfry and ample size, its interior graced by lofty pulpit and a gallery for the colored contingent, seats with doors at the end, rising amphitheater-like, one slightly above the other, with individual owners, fulfilled my highest conceptions. But the lofty overhead ceiling, with its carved boards, a masterpiece of workmanship, held my gaze the longest and greatly relieved the tedium of the long drawn out sermon, as I sat with my feet not touching the floor in my grandfather's pew.

It was also during the pastorate of Dr. Hall that the property on which the Church was located was secured by the congregation. It had first been owned by the Earl of Granville who granted the land to John Oliphant in November 1753. Two years later Fergus Sloan acquired the property and in 1786 Sloan granted by deed the land to the officers of the Fourth Creek Meeting House.

In 1790 Dr. Hall resigned his pastoral duties at Fourth Creek and Concord but not at Bethany. This may have been done so that he could devote more of his time to his educational interests and to his missionary work.

Dr. Hall ceased active work in 1816 and died ten years later. He was buried at Bethany.

Louis Feuilleateau Wilson followed Dr. Hall as the second minister of the Fourth Creek and Concord churches in 1793. He was born in the West Indies and graduated with honors from Princeton in 1773. Later he returned to Princeton and studied under Dr. John Witherspoon, an eminent theologian and the only minister to sign the Declaration of Independence. It is interesting to note that the minister of the youngest daughter of the Fourth Creek Congregation, the Forest Park Church, is Rev. Eugene D. Witherspoon, Jr., a descendent of this Dr. Witherspoon.

During the British occupation of Princeton Wilson studied medicine at Philadelphia. Being a close friend and classmate of James Hall, who may have influenced him, he came to the Fourth Creek Community in 1786. He had come to practice medicine, but the call to the Gospel Ministry still rang in his ears. By 1793 he had finished the prescribed theology course and was licensed



a Presbyterian minister. He accepted the call of the Fourth Creek and Concord congregations in the same year.

Both Wilson and Hall had been quite interested in the religious revival that in the early 1800's was spreading over the country. This revival followed the general let-down in morals during the Revolutionary War, a condition that often follows wars. Such religious meetings stirred the emotions. These manifested themselves in physical seizures, prostration, and hysteria, described in old records as "tremblings," "jerks" and "fits." Some of the more conservative Calvinists believed these were not desirable.

There is a letter believed to have been written about 1802 by a member of the Fourth Creek community to a friend in Philadelphia describing the revival in these parts. There had been camp meetings of several days' duration in several spots and at one place the letter states that "... there were fifty wagons, and about five thousand people, who continued on the ground day and night. Many were struck down powerless on the ground, and lay the whole night crying for mercy."

One of these meetings Wilson and Hall attended with some members of their congregations. The idea of the revival meeting or camp meeting came to be an issue that divided Fourth Creek Congregation in the early 1800's and is generally considered to be the reason that from 1803 to 1823 there was no regular minister at Fourth Creek.

This is, no doubt, a revival of the long-standing and bitter controversy between two factions within the Presbyterian church known as the New Side and the Old Side.

Elder John McLelland was bitterly opposed to the physical excitement typical of the camp meetings which often attracted people to Christianity and, perhaps more to the point, also caused Presbyterians to join other denominations. Representing the other side of the argument was Elder William Stevenson who is supposed to have said, "If it is not of the Lord, it will come to naught" and advised against opposition.

This is the same William Stevenson, Elder of Fourth Creek, that had earned for himself the name of "Little Gabriel." It was the custom of that time for the elders to conduct the Sunday worship service, and, if no minister was present, they would read a sermon. Often Dr. Hall felt an overwhelming sense of sin so that he could not preach. One time this state of being lasted for about a year and a half. One Sunday Elder Stevenson was in charge of the Bethany service and, as usual, he

asked if Dr. Hall would preach that morning. When Dr. Hall refused Elder Stevenson launched into a fervent prayer in which he prayed that the Lord would cast out the deaf and dumb spirit which had seized their pastor. Cast out "... this deaf devil, that will not allow him to hear the promises of the Gospel; and the dumb devil that will not suffer him to preach to us as he has heretofore done." Following this prayer, the story goes, Dr. Hall entered the pulpit and preached as formerly, and so was the name of "Little Gabriel" attached to Elder William Stevenson.

During the twenty years between the resignation of Mr. Wilson in 1803 (he then became the full time minister at Concord) and the coming of Rev. Daniel Gould, in 1823, there was no regular minister serving the Church. During this period Dr. E. McCordle, Dr. James McRae, Rev. John M. Irwin and Rev. John Mushat served as stated supplies. Mushat was a school teacher of some note in these parts.

The Rev. Daniel Gould was a native of New Hampshire, a graduate of Andover and a student at Harvard. He was ordained a minister in 1820 at the age of 40. He served the Fourth Creek Church from 1823 to 1828 when he resigned to devote more time to missionary service and the work of the American Bible Society.

Mrs. Eliason, a church historian, stated that during the time that Mr. Gould was minister a Zilpha Gould had the first school for girls in the Session House. One would presume that this was the minister's wife, though it possibly could have been his sister.

The Rev. Robert L. Caldwell was the next and fourth regular minister. He served one year as a stated supply and was then ordained and installed as a regular minister in 1831. He died in 1832 at the untimely age of 27. He was a graduate of Hampden-Sydney College.

For the next seven years the Congregation was served by four stated supply ministers, J. J. McCutchen, Samuel Paisley, Jesse Rankin, and John E. McPherson.

Dr. E. F. Rockwell became the fifth regular minister of the Church in 1840 and remained its minister until 1850. In addition to Dr. Rockwell's faithful and effective services as preacher and pastor, the Church owes him a great debt as the collector, preserver, and publisher of its records. In 1850 he resigned the pastorate to accept a position at Davidson College.

Dr. Rockwell was a native of Connecticut and a graduate of Yale. In 1853 he came to North Carolina and taught two years at the Donaldson Academy at Fayetteville. He then returned to school and studied



theology at Columbia and Princeton Theological Seminaries. Following his pastorate at Fourth Creek he taught at Davidson College from 1850 to 1868. On leaving Davidson College he became the President of the Concord Female College, now Mitchell College. The University of North Carolina conferred upon him a Doctor of Divinity degree in 1882. His last years were lived out in the Cool Springs community and when he died in 1888 he was buried in the Oakwood Cemetery of Statesville.

The Rev. Pleasant Hunter Dalton was pastor from April 1852 of the united congregations of Fourth Creek and Bethesda to 1856. He was a native of North Carolina, a graduate of the University of North Carolina, and was licensed by the Orange Presbytery. He later studied at Princeton.

He was active in religious affairs throughout the entire state, especially the Piedmont, and helped to organize many Presbyterian churches in cities in that area. He was one of two from North Carolina who signed the charter organizing the Southern Presbyterian Church.

After leaving the Fourth Creek congregation Mr. Dalton founded the First Presbyterian Church of High Point, North Carolina, and became its first resident minister.

Mitchell College had its beginning during the ministry of Mr. Dalton. Dr. C. E. Rynal, also a pastor and historian, says, "The church early established an academy for girls within the grove surrounding the church, and in 1855 with the help of the Presbytery, this academy grew into the Concord Female College, now Mitchell College."

Mrs. Eliason tells an interesting story about the storm that destroyed the partly constructed building of the new college. At this time Mr. Dalton was leading a funeral procession and, due to the intensity of the storm, they "... had to set the coffin down in the public square and run for shelter."

Tradition says that the storm destroyed the top floor of Mitchell College, then under construction. The feeling that providence did not intend a fourth story to be built was so strong that when the building was later completed this story was left off. Actually it was more probable that the added expense of repairing the building and bringing it to completion had absorbed the money that was originally intended to be used to build this story.

That great national crisis, the Civil War, took place during the pastorate of the next regular minister, Dr. Walter W. Pharr, who served from 1857 to 1869.

Dr. Pharr was a native North Carolinian and a graduate of the University of North Carolina, which in later years conferred an honorary degree upon him. He attended the Union Theological Seminary and was ordained by Concord Presbytery in 1844.

Someone has characterized Dr. Pharr as being a large, fine, and benevolent man with most impressive voice and manner.

The Civil War had at least one direct influence upon the Fourth Creek Congregation. Near the end of the conflict the governor of North Carolina, Zebulon Vance, became a resident of Statesville and an active member of the congregation. While here Governor Vance taught a Sunday School class of young boys.

Another event that took place during Dr. Pharr's ministry was the building of a new church.

The log and wooden structure built in 1780 was torn down and replaced in 1863 by a brick structure, the first of its kind for this congregation. A member of the congregation described this new building as a "... large brick church of colonial type with high windows on the sides, windows reaching from the galleries down to the main floor of the church. This building stood on the opposite side of Meeting Street from the present location and faced towards Broad Street."

This church was dedicated to the service of God in May 1863, though the tower of the building was not yet complete. It had cost \$8,000 but the construction was not proper and the building was replaced by another brick church building in 1870.

Dr. Rockwell describes the church of 1863 and tells of its demise:

Its dimensions were ninety by fifty feet, with galleries on the sides and across the front end. From the plan of the roof, and the mode in which it was made to rest upon the wall, some members of the congregation had, from the beginning, doubts of its safety.—This state of feeling continued gradually to increase till the shocking calamity in the State House at Richmond, Virginia, in the spring of 1870; when, by common consent, the people ceased to use that house as a place of worship. A few months after the contract for erection of this church, which we dedicate today, was taken by S. A. Sharpe and R. F. Simonton, Esqs. The materials employed were taken from the preceding building, and as the latter was demolished, the former went up. Its size was seventy by forty feet.

These remarks were made on December 31, 1870, on the occasion of the dedication of the new church, the second brick church. Dr. Rockwell points out that

during the time of the construction of this new building the congregation was, by invitation, able to use the Methodist Church building.

Dr. Pharr resigned in 1869 to answer a call to the Mallard Creek Presbyterian Church of Mecklenburg County. And it was in this same year that Dr. William A. Wood began his ministry of 30 years at Fourth Creek.

Dr. Wood was a native of Rowan County. He is characterized by Dr. Raynal as "scholarly, gentle, fervent, he was a preacher of great power, and as a pastor he was every man's friend. He became the spiritual father of the whole community and much of the civil and cultural character of Statesville must be regarded as his ministry."

Dr. Wood was well educated, having graduated from Davidson College in 1854, and later attended both Princeton and Columbia (S. C.) seminaries. His formal education included one year of study at Edinburgh in Scotland.

During his ministry several events took place which were to have a lasting influence on the history of the Church. In 1875 the name of the Church was officially changed from the Fourth Creek Presbyterian Church to the Presbyterian Church of Statesville, N. C., though for some years it had been listed by the Synod of North Carolina in this way.

The size of the congregation grew so that a third brick church was built in 1890 and dedicated in 1896. (This was the immediate predecessor of our present building.) Also indicative of the growth of the congregation, in 1896 a new church was organized in the western part of Statesville, which was first known as Front Street Presbyterian Church. Recently it has moved, and its name is the Oakland Presbyterian Church.

A celebration commemorating thirty years of faithful service of Dr. Wood was held at the church in 1899. At this service Dr. W. W. Pharr and Dr. Jethro Rumble, classmates of Dr. Wood, were the speakers. Death overtook Dr. Wood on April 2, 1900. A monument to his memory was erected on the church grounds, a lasting memorial to the respect and love that his congregation had for him. (This is the granite obelisk on the south lawn of our present church.)

Dr. C. M. Richards was installed as pastor in December of 1900, some eight months after the death of Dr. Wood. Dr. Raynal speaks of him as maintaining "the scholarly . . . traditions of this pulpit and combined with his powers as a preacher the pastoral gifts that

made him greatly beloved. To his other services, he added exceptional business and executive abilities . . ."

Dr. Richards graduated from Davidson College in 1893. He then entered Columbia Theological Seminary, where he studied theology and later taught Hebrew and Greek. He held his first pastorate in South Carolina. He was pastor at Statesville First Church from 1900 to 1908, when he went to Davidson as the minister of the Presbyterian Church at the college. He was once moderator of the Synod of North Carolina and in 1926 he joined the faculty of Davidson College on a full-time basis as Professor of Bible. He is still living and (September 1, 1964) plans to attend this Bi-centennial service.

Dr. J. M. Wharey supplied the pulpit until the congregation called Dr. Charles E. Raynal, who became the 10th regularly installed minister of the Church in the fall of 1909.

Dr. Raynal was born at Savannah, Georgia, in 1877 of French Huguenot parents. After an early education in private schools, he entered Southwestern University and graduated there with honors. He did his theological studies at Princeton where he came into contact with and was influenced by Woodrow Wilson, who was then president of Princeton University and later President of the United States.

Dr. Raynal was licensed and ordained by North Alabama Presbytery and served from 1904 to 1907 as assistant pastor of the First Presbyterian Church of Birmingham, Alabama. For the next two years he was pastor of St. Paul's Presbyterian Church of Charlotte and from there he came to Statesville in 1909. Here his ministry was to extend for the next 35 years. He retired in October 1944 and died two months later.

Several events of some note took place during his ministry. One was the building of the present sanctuary. The construction of this building, long considered as a need by the congregation, was delayed by the first World War. The chairman of the Building Committee, Mr. N. B. Mills, broke ground in a ceremony in March 1924. The work progressed steadily, with the cornerstone laying July 17, 1924, and the first service being held in this new church July 26, 1925.

This new church was the recipient of a gift of a pipe organ by the J. C. Steele family and also the tower chimes by the O. W. Slane family. The building was dedicated Sunday, December 22, 1940, at which time the cancelled mortgage was burned. Some years later the chimes in the Casavant organ were given in memory of Ardrey W. Barringer by his family.

It was during the ministry of Dr. Raynal that the devastating economic depression of the late 1920's and early 1930's hit the country. For the church there was one bright spot in the encompassing gloom. The Federal government, in an effort to bring about economic recovery, established an agency, the Works Progress Administration—"WPA"—which enabled a fond dream of Dr. Raynal to be brought to fruition. The old rock wall around Fourth Creek Burying Ground was in constant need of repair for the stones were dry set, without mortar. If the wall could be set in cement it would become something attractive instead of only a pile of rocks. The Fourth Creek Burying Ground was therefore deeded to the City of Statesville so that public moneys could be spent on it. With the supervision of Dr. Raynal and the direction of Mrs. E. M. Land, (during the mid-1930's) the wall was rebuilt. This wall is an historic landmark in Statesville.

When the town of Statesville was laid out in 1790 and perhaps again in 1841 when the city was incorporated the deeds spoke of a "black oak saplen" as being the beginning point. This tree has disappeared but in the northeast corner of the old wall was placed a large black granite slab which is still there to mark one of the original corners of the city limits of Statesville.

It was also during the ministry of Dr. Raynal that the lot was purchased on which the Church in 1946 built the present manse.

In 1939 the Church agreed upon a rotation system for its Deacons. In the same year it celebrated its 175th Anniversary.

Davidson College honored Dr. Raynal with an honorary degree in 1915. In addition to being a minister of note his interests and skills varied a great deal. His knowledge and love of plants provided the church grounds with beautiful and lasting shrubbery. Other evidence of the versatility of Dr. Raynal is the number of diverse organizations of which he was a member. They include the National Geographic Society, the Torrey Botanical Club of N. Y., The South Carolina and North Carolina Historical Societies, the Huguenot Society of South Carolina, and the Academy of Science. He wrote a large number of articles which dealt with a wide variety of subjects. Some one has summarized him thus, "His wood carving was the work of a true artist, his gardening a labor of love, his ministry a cause for continued thankfulness among his people."

The Rev. Neill Roderick McGeachy, the present minister. was installed on March 11, 1945.

Mr. McGeachy was born in Lenoir, North Carolina, and received his early education at Greenbrier Military School and the public schools of Decatur, Georgia. Following his graduation in 1930 from Davidson College he taught for two years in a mission school in Omdurman, The Anglo-Egyptian Sudan in Africa. He returned to this country and in 1935 graduated from the Union Theological Seminary in Richmond. He was ordained by Granville Presbytery in the summer of 1935. Before coming to Statesville in 1945, he also served a group of churches in Johnston County, Spencer Church in Rowan County, and Sugaw Creek Church in Mecklenburg County.

The history of a church consists of more than a simple listing of the ministers and a short note about the different buildings. In fact, the true impact of a church or a community would be found in the lives of its members and as such would be largely immeasurable. The spiritual comfort that a church gives to its members, is also beyond measuring. However, this does not preclude one from listing some of the tangible evidences or accomplishments of the First Presbyterian Church through the years.

One effective measure of the vitality of a church is the number of "daughter" churches that have been established.

The Concord and Bethany churches, sometimes referred to as daughter churches, are not quite so classed. Some ten years after the Fourth Creek congregation was formally organized, these two simply broke away from the main congregation and thus formed separate organizations. This move was amicable and done for the purpose of avoiding such extended Sunday travel to reach a sanctuary.

A historian writing the story of Concord says that "Common tradition says that Concord Church and Bethany Church were set off from Fourth Creek at the same time, by mutual consent of all concerned."

In 1896 the First Church sponsored and encouraged the development of a church in west Statesville, known as Front Street Presbyterian Church. This congregation has now moved to Oakland Avenue where it owns some five acres of land and its name has been changed by Presbytery to Oakland Presbyterian Church. Its membership is about 250 and recently a new sanctuary and Sunday School building, at an estimated value of \$150,000, were completed. This new building was dedicated in December 1961. The present pastor is Rev. A. L. Moran.

The First Church which had been looking eastward in Statesville, conducted a Mission at Park Place for a time. These efforts came to fruition in October, 1960 when the Forest Park Presbyterian Church was organized. Membership of this church is about 255. This church has built one building for a Sunday School and a Fellowship Hall which is currently being used as a sanctuary. Now a sanctuary is in the process of being built, the cost of which is to be about \$150,000. The minister of the church is the Rev. Eugene D. Wither-  
spoon, Jr.

The Negro part of the community has not been overlooked. Efforts to establish missions have been successful and will be discussed later.

Another way to measure the impact of a church is to note the number of its sons and daughters who have entered into full-time church vocations. The following is a list of ministers from this church from about 1850 to the present time:

J. W. Roseboro	J. Harper Brady
A. S. Caldwell	W. Bonner Knox
R. D. Stimson	Wade H. Allison
R. Ernest Caldwell	W. H. Matheson
W. P. Gibbs	J. McDowell Richards
Lewis R. Bostian	John R. Smith
H. R. Overcash	W. A. Wood
E. Pascal Bradley	Charles E. Raynal, Jr.
W. E. Phifer	Miles C. Wood
McK. R. Long	H. Middleton Raynal
L. R. Scott	R. E. Johnston

In addition there have been several daughters who served as directors of Christian Education and a large number who have faithfully served as Sunday School teachers.

During the past hundred years (1853-1953) this congregation has received over three thousand new members into church membership. Among these was a number of Negroes who worshipped with their masters and who were dismissed to the church of their choice following the Civil War. During this same period of time the total contribution of the congregation to the support of the Church has been in excess of one and a third million dollars.

Special emphasis on the care and education of the young people has also been a part of the effort of this Church. There have been many farsighted individuals who have worked for the development of the youth through the years. Miss Mamie McElwee is to be given credit as a pioneer in this field. She not only labored

for the development of the work among the young people of this church, but also was largely responsible for the growth of this work throughout the whole church. Others who helped in this important endeavor were Miss Margaret Turner, Miss Mamie Adams, Mrs. C. E. Ritchie, Miss Rosamond Clark, Mrs. Belle G. Nicholson, and others too numerous to mention.

According to our records the first paid worker with the youth was a Davidson College student who worked during a summer of the late 1920's. This man, Professor Charles McRae, has been teaching since 1943 in the Bible Department of Hampden-Sydney College. During the late 1920's and early 1930's other Davidson students worked with the young people during the summer at the church. Robert (Bob) Williams, Jr. was here during the summer of 1941. Such work with the young people shifted to a full time employee in the fall of 1941.

The first of a long line of devoted and enthusiastic women to serve in the capacity of Director of Christian Education was Miss Glenn Willard; then Miss Lelia Johnston; Miss Margaret Niblock; and Miss Mary McRae. Miss McRae is now the wife of Dan Purifoy, a Ruling Elder in this Church.

Miss Isabel Ross came in the spring of 1949. She was followed by Miss Mary Louise Warlick and then by Miss Helen Brown. When Miss Brown resigned in 1955 she was replaced by Mrs. Thompson B. Southall who is still Director of Christian Education. Mrs. Southall, who was born in Korea, is the oldest daughter of Mrs. J. C. Crane and the late Dr. Crane, who were for many years outstanding missionaries. Her early education was in that land. She then came to Peace College and later was graduated from PSCE. She married the Rev. T. B. Southall, Jr., and after serving briefly in this country they went to Korea. At the outbreak of World War II they returned home, where Mr. Southall has served in various areas and capacities and more recently as Executive Secretary of Concord Presbytery.

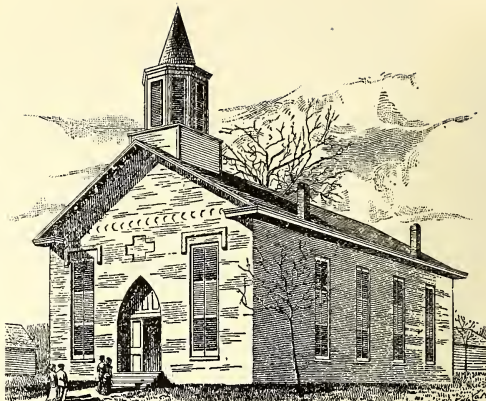
The Church sent soldiers to the various wars that have involved the United States. During the Revolution a known 34 members served in active warfare; the Civil War 69; the Spanish-American War 8; the First World War 72; the Second World War 191; the Korean War 32 of her sons were called into service to try to make a world organization work.

For the records from 1945 to the present we will let Rev. Neill R. McGeachy describe the years of his ministry here.





First brick church, as described by a member. Built in 1863. Tower never completed. Located on opposite side of Meeting Street from present site. Faced south.



Second brick church, built in 1870 from materials from preceding one.



Third brick church, built in 1890. Dedicated in 1896.



Present church, built in 1924-1925.



During World War II the work at Park Place Chapel suffered the loss of many of the young people who supported it and also from the fact that during this period there was almost no growth in Statesville's population.

Shortly after the end of hostilities the Session asked the Synod of North Carolina to make a survey of our community. Miss Rosanna Barnes came in answer to our request and recommended that two missions or chapels be started. One in the outskirts of Statesville to the north and the other in a Negro community, between North Race and Mulberry Streets, known as Newtonville.

Our congregational missions committee, of which Elder J. R. Hill was chairman, recommended the acceptance of this report to the Session which authorized this work be carried out by the committee.

On November 10, 1946, a mission was begun north of the city limits, using the facilities that had been built for the Boy Scouts by the Young Men's Bible Class of the Church, on the farm of John R. Morrison. After approximately eight years having fulfilled its purpose this work was discontinued.

Two years later, after land had been secured and a small chapel erected on North Race Street, a mission designed to serve the Negroes living in Newtonville was opened and named "Cloverdale." The Missions Committee secured John H. Smith, an elder in the Tradd Street Presbyterian Church (UPUSA), to superintend this work.

Again, two years later, (1950), after a careful study by a special committee of the Session, the Men of the Church (known first simply as the Men's Club) was organized. Like the Women of the Church this organization has made a definite contribution to the ongoing life of the Church.

On September 13, 1953, the Church celebrated the Two Hundredth Anniversary of the gathering of people for worship in the Fourth Creek Community. Dr. J. McDowell Richards, President of Columbia Theological Seminary and Moderator of the General Assembly, the son of Dr. C. M. Richards, a former pastor, preached the sermon. A pageant depicting the highlights of our two hundred years of history, written by Mrs. J. S. Evans, Jr., was given that evening in the city ball park.

During Mr. McGeachy's pastorate the Church has consistently ranked among the leaders in Concord Presbytery in members received on profession of faith and by letters of transfer. More than one thousand members

have been received during this period, an average of fifty plus per year. The fine work done in Visitation Evangelism, particularly by the Session, has made this record possible.

The Church has also done exceedingly well in its Stewardship. It has ranked in the fore among the churches of the Presbytery and has also done well in comparison with churches of comparable size throughout our denomination, according to the reports compiled by the General Council of the General Assembly. For example, in the last ten years the Church has given more than \$1,080,000.00 to all causes, an average of over \$108,000 per year. This is almost as much as was given in total contributions in the one hundred years from 1853 to 1953.

Our interest in local missions came to a high point in 1960, when on October 30, Concord Presbytery organized the Forest Park Presbyterian Church, the vast majority of its charter members made up of members of the First Church who were willing to colonize.

This came as a result of a three-fold development program the Church adopted in 1959. The largest and most expensive part of this enlargement of the Church was to be the erection of a Children's Building to strengthen our educational program. The second was the purchase of land in East Statesville for the use of the new church and a gift of more than \$70,000.00 for its building program. The third was the renovation of our sanctuary. A campaign to raise \$300,000.00 was launched by the Development Committee, of which Elder Nathan O. McElwee is chairman, and our congregation subscribed approximately \$270,000.00.

To help in the organization of the new church the Session called the Rev. Eugene D. Witherspoon, Jr., at that time pastor of the Andrews Presbyterian Church, Andrews, North Carolina, as our Assistant Minister. The Witherspoons moved to Statesville the first of October, he was received by Presbytery on October 20, and a service, recognizing him as our Assistant Pastor, was held on Sunday morning, October 25, 1959.

To have sufficient land on which to build the Children's building, the Church, through its Development Committee, purchased the lots and houses immediately to the rear of the present building. These were the Barron house and lot, the W. A. Sample's and the W. H. Morrison's.

In addition to the renovation of the sanctuary, which was designed to bring a return of our Reformed heritage in worship, with the Communion Table as the focal point, and the Elders' bench behind, the Church has

also been blessed with the gift of a fully equipped Chapel and a beautiful Fellowship Room.

The Chapel, which is used perhaps more frequently than any other facility, is a memorial to the Rev. Dr. and Mrs. John Addison Scott, who themselves, and whose family, contributed much to the community and the Church through the years.

The Fellowship Room is used by the Senior High young people on Sunday and is used for receptions and other gatherings through the week. Mrs. Karl Sherrill gave a complete silver service with punch-bowl, candelabra, and other appointments in memory of her husband who was both a Deacon and an Elder in the Church. Circle No. 4 of the Women of the Church, Mrs. James A. Brady, Chairman, gave a crystal and silver epergne for the table in the Fellowship Room.

"Ye Fourth Creek Journal," a quarterly paper, designed to keep the congregation informed of the work and special events in the church, was begun in 1946.

In this period one of the finest evidences of spiritual growth has been the increased interest in Bible study on the part of many of the members of the Church. Out of this has come the annual Church Retreat held at Camp Grier, each spring since 1957. Also Sunday evenings have been devoted to Bible study.

The year 1955 saw the Church assume full support for a missionary. Miss Shirley McRee who was serving in the Congo was supported until 1958, when she resigned to be married. In 1960 we accepted the full support of Miss Esther Rice, who was going to Taiwan as an educational missionary.

The beautiful silver Communion Service, now used by the Church, was given as a memorial to Mr. and Mrs. N. B. Mills by the members of their family. The Service was dedicated and used for the first time on Thursday evening, April 18, 1957.

During 1961 and 1962 the Sessional records were microfilmed by the Historical Foundation of the Presbyterian and Reformed Churches, Montreat, North Carolina, and the original books, going back to 1842, are deposited for safe-keeping there. This was made possible by the Margaret Raynal Bible Class of the Church School, which defrayed the cost as a memorial to Mrs. C. E. (Margaret Scott) Raynal, the beloved wife of our former pastor, Dr. Charles E. Raynal.

Our Cloverdale Chapel was turned over to the Tradd Street Presbyterian Church in 1962. Our congregation, in addition to the building, gave the Tradd Street

Church \$2,500.00 to be used for the construction of a fellowship hall and classrooms. In 1963 the Tradd Street Church moved into the Cloverdale building and dedicated the new facilities, naming the fellowship hall in honor of John Howardton Smith, who had served so faithfully as our superintendent of the mission.

While this congregation had adopted a limited term of active service for its Board of Deacons, it was not until 1963 that a limited term was adopted for the Session. Under the plan approved by the congregation all the elders elected prior to 1963 will serve for life. All elders elected in 1963 and thereafter will serve a limited term of twelve years but they will be eligible for re-election by the congregation.

At the same meeting of the congregation at which the limited term of active service for the Elders was introduced, the Session presented a report regarding the calling of an Associate Pastor. The congregation by an almost unanimous vote adopted the Session's report and extended a call to the Rev. William Lowry McBath, a native of Georgia and a graduate of Columbia Theological Seminary, who had been pastor of the Gilwood Presbyterian Church since 1958.

The McBaths moved to Statesville on December 4, 1963, after Presbytery had approved our call to him and he had officially accepted it. He was installed on December 8 by a commission of Presbytery. Mr. McBath was called to share in the total ministry of the Church as we seek to fulfill God's purpose for us in this community and to the ends of the earth.

As we contemplate the two hundred years that have passed since the representatives of the Synod of New York and Philadelphia came to Piedmont North Carolina and organized our congregation, history has moved steadily onward. There have been victories and defeats, gains and losses, but the evidence of God's providence can be clearly seen and His work has continued to move forward. One of His greatest gifts has been the consecrated laymen who have responded to His call and who have served Him faithfully through all these years. Today we are still blessed with men and women who love Him and who are willing to answer His call and work for Him in His Church and in His world.

As we end two hundred years of service we know the future belongs to Him and that He will continue to use us in the fulfillment of His purpose, as long as we are willing to listen to His Holy Spirit and to give ourselves in obedience to His commands.

"Lead on, O King Eternal: we follow not with fears;  
For gladness breaks like morning where'er Thy face appears;  
Thy cross is lifted o'er us; we journey in its light:  
The crown awaits the conquest; lead on, O God of might."  
E. W. Shurtleff, 1888

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- Statesville Daily*
- Statesville Record & Landmark*
- Raynal scrapbooks\*

\*The repository in the Fellowship Room to contain the Raynal scrapbooks was given by the Women of the Church in memory of Mrs. C. E. Raynal. The scrapbooks were presented to the Church by the Raynal family.





## MAP OF FOURTH CREEK CONGREGATION

By WILLIAM SHARPE, ESQ.

1773

The historic old map that is reproduced herein is an unique document of the early days of this church and community. It gives us today a glimpse of the society of those times.

The familiar creeks and rivers are shown: Third, Fourth, Fifth, South Yadkin, Rocky, Snow. The homes of the pioneer families are located and identified by name. (Descendents of these early settlers still live in and about Statesville, and a number belong to First Church). The map shows that most of the early homesteads were located along the watercourses, where the tillage would have been best. There was no town to be the focal point of the community in those days; the heart and hub and center was Fourth Creek Church.

William Sharpe, maker of the map, was a distinguished citizen and patriot, a lawyer by profession. Not only was he a member of the State Congresses at New Bern and Hillsboro in 1775, but also of the one at

Halifax in 1776 where the first Constitution of North Carolina was drawn up. And, from 1779 to 1782 he was a member of the Continental Congress in Philadelphia.

We may conjecture that Sharpe made the map to support and accompany the remonstrance sent to Orange Presbytery in 1773, petitioning the formation of Concord (Loray) and Bethany churches for the convenience of the worshippers. In each quadrant of the map is shown the number of member-families dwelling therein, demonstrating how the formation of the new churches would better serve the whole congregation.

Miss Mattie Hall, a member of our church—and a direct descendant of James Hall, the Immigrant—has in her possession either the original of the William Sharpe map, or an early copy. (Experts who have studied it closely, feel that this indeed could be the original, handed down through the Hall family.) It is reproduced below.





## Fourth Creek Burying Ground

The stone wall around old Fourth Creek Burying Ground was built years before the foundations of Statesville were laid. Here the pioneers of Statesville and Iredell County sleep—forefathers of the present generation. This cemetery is an historic shrine, which annually attracts visitors from far and near, for much of the history of this section is written on the stones that mark the graves of the early settlers.

Burials had taken place here long before George Washington became our first President. Within the old wall, soldiers of four wars lie buried: soldiers of the French and Indian Wars, the American Revolution, the Mexican War, and the War Between the States.

For a hundred years or more, this was the only burying ground in the area. Early settlers gave much time and labor in gathering the scores of loads of stones with which to build the wall. Those who had no teams labored with their hands, loading and unloading. Then, men who had some skill in laying stone—artisans who built the stone chimneys for the cabins and houses of the first settlers—constructed the wall. They contributed their labor as a duty, a service to their church which stood close by. The wall is the one work of our earliest pioneers still left to us.

However, its true significance lies in the fact that the city of Statesville grew around this cemetery and

the nearby church. Embedded in the northeast corner of the old wall is a black granite slab, placed there to mark one of the four corners of the town-site, comprising 68¾ acres, purchased from Fergus Sloan in 1790.

The vast majority of graves in the cemetery were never permanently marked. Of those that were, vandalism has destroyed some, and others have crumbled until their records are no longer legible. In some cases, the caving-in of a grave would tumble the marker into the resulting pit, where it would gradually become covered over. Monuments have been discovered a foot underground.

The old cemetery was closed only after all available space for burials had been used. It has been said that there is hardly a foot of ground inside the walls that does not contain a grave.

Dr. C. E. Raynal, who devoted much time and effort to the preservation and beautification of this sacred spot, said of the old stone wall: "It stretches there in the sun today as the true monument of the men who built it, not in the frail marble that marks their graves, but in the rugged strength of the granite boulders that guard the living spirit of the men that lie buried there . . . the most distinctive and beautiful thing in town."



# *To An Old Graveyard Wall*

By J. CLARENCE STEPHENSON

1871-1936

*Let not this age molest thee, ancient wall,  
Thy mute appeal grows grander in the years;  
The sturdy men who swing the axe and maul  
Enshrined thee with their tenderness and tears.*

*Let not the shallow mind remove thee now;  
And may the hastening throngs reflect betimes  
Recalling those brave helmsmen of the plow  
The pioneers who builded thy rough lines.*

*Let not false pride profane nor greed forswear  
The high ideals of hearts so free and bold,  
Thro' far-off future time do those declare  
Where gently dream the good and great of old.*

*Not raucous throated born nor clanging bell  
Disturb the silent ones in their repose,  
And those fine souls who played their part so well  
Sleep on amid a throbbing city's throes.*

*Sleep on, unconscious of our petty care,  
Unmindful of enfeebled mortal ken,  
So far above the burdens we must bear,  
Above the poignant miseries of men.*





THOMAS McMILLAN  
SEPT. 1, 1856  
APR. 8, 1940  
HIS WIFE  
NANNIE SHARPE  
MILLS  
DEC. 6, 1859  
AUG. 26, 1955

## DATE DUE REMINDER

MAY 05 1999

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NOV 30 2002

**Please do not remove  
this date due slip.**





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